VOL. III. THE NO. 7.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature"

JULY, 1859.

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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. III. JULY, 1859. NO. 7.

AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY MEETING IN BOSTON.

From the Boston Traveller.

A public meeting in behalf of the American Missionary Association was held Thursday, May 26th, at 9 o'clock. There was a large attendance.

The meeting was called to order by Lewis Tappan, Esq., of New-York, who invited Rev. Mr. Parsons to invoke the Divine blessing. Mr. Tappan then stated that Hon. Lawrence Brainerd of Vermont, the President, was detained by business, and, by request, he himself would preside.

Statement of the Foreign Secretary.

Rev. Geo. Whipple of New-York, Corresponding Secretary of the foreign department, gave a statement of the objects of the society, and its distinctive features.

The American Missionary Association is in the thirteenth year of its existence.

It is, by some, regarded as a rival of previously existing missionary bodies. It is not so. Neither in its objects, nor in its labor, is it antagonistic to any evangelical Christian Institution. It has its distinctive principles and its peculiar features, but these we think are such as should recommend it to every right minded christian. It was organized at the instance of many warm friends of missions, and to supply a want in missionary operations; viz: the faithful application of the truths of the Bible, and the administration of the discipline of God's house, the Christian Church, to the sins and abominations of Caste, Polygamy and Slavery.

As the American Tract Society (Boston) has recently reassumed its independent existence, to gather in the otherwise withheld contributions of the churches, and to publish, among other things, tracts on slavery and the moral duties of the master growing out of that relation, so the American Missionary Association was originally organized to secure the preaching of God's message against that sin, and all sin, and to gather and sustain Christian churches in heathen lands, and in the destitute and the slave-holding portions of our own country, from which the sins referred to and the persons adhering to, or practising them, shall be excluded by the terms of admission, or by disciplinary process.

This then is one of the distinctive features of the Association, not in its application to slavery only, but especially to that, and all other sins which by long usage, popularity or by being sustained by forms of law, have obtained a refuge and a hiding place in the professed church of God.

Another of the distinctive features of the Association is its religious and evangelical character, admitting to membership only those who are of evangelical sentiments, who profess faith in our Lord Jesus Christ and who are not in the practice of any known immorality.

Lastly, in its organization and its operations it is republican in character, conferring membership, and a participation and responsibility in the control of its funds, upon every evangelical christian who contributes to them, by allowing them, when present, a voice on every question considered in its annual meetings, and in the choice of its Executive Committee and officers.

It has eight foreign missions, comprising 27 stations and outstations, and an aggregate of 62 laborers (including some recently appointed), who must receive their support from the Association.

Since the last Anniversary meeting, the Association has adopted a new mission among the Ojibeway and Ottawa Indians in the northwestern part of Michigan. It has connected with it a church containing forty-one native members, most of whom are regarded

as exemplifying the doctrines of the Gospel. A new station has been opened among the fugitives in Canada, and placed under the care of the Rev. L. C. Chambers, a colored minister.

Eight missionaries (four males and four females), have been sent out for the first time, one of whom, we regret to say, is now on her way home from Africa, on account of ill health.

Generally, the intelligence from the missions is cheering.

Rev. J. White and Richard Miles sailed from Baltimore for the Mendi Mission, W. Africa, in November last. Mr. White joined the Good Hope station, where but a few years since the slave trade was in full operation. He is the first ordained missionary attached to that station. Since his arrival a church has been formed there, now consisting of eighteen members. There is a school of twenty-five scholars in connection with the station, all but two of whom can read in the Bible. There is also an out-school of twenty scholars. There is general prosperity at the mission, and the chapel for Sabbath worship is not sufficient to accommodate the number that wish to attend.

The church and congregation at the Boom Falls station are represented as being in a promising condition; though no recent addition of church members has been reported.

As has been the case for many years, there are very many more calls for missionary labors, from towns in every direction from the mission, than can be suppiied. Earnest appeals for more help are sent to us from the mission, and two or three very eligible locations have already been selected, in the hope that they would soon have the ability to occupy them.

Among the incidental good effected by the mission, alluded to in some of their recent letters, is the suppression of war and the slave trade; two of the greatest evils with which that dark land is cursed. It is generally acknowledged that the mission at Boom Falls has been the cause of the last six years' peace in that region, and an instance is given where war had been determined on, in consequence of the killing of a king's messenger, but through the agency of the mission was prevented, and the difficulty settled without the loss of life. Slavery is similarly affected by the presence of the mission. A chief said to a member of the mission that his slaves were becoming of no value to him, and the only bond by which they are now held differs but little from that which binds white men to their chief. The slave trade, too, is yielding in all that region.

At the opening of the Boom station there was no trade on the river because of war. Before the war, the chief traffic was in slaves. Two-thirds of the canoes on the Boom river were engaged in that traffic. Now that trade is virtually stopped; not as many slaves are carried out of the country as there were canoes then in the traffic; there are no slave factories there, and a rapidly increasing legitimate trade is springing up.

When so much is said in th country about the reopening of the slave trade as a means of evangelizing Africans, it may not be amiss to quote what a missionary says of its effect on Africa, and count the cost of this mode of converting her people. Rev. T. J. Bowen, after spending six years in travelling in that land, speaking of the apprenticeship system, says, "Africans will not leave their country except by force," and adds that in the efforts to get laborers from there, "from two to four are destroyed for every one who reaches a plantation in America. In one journey of 60 miles, I counted no less than 18 towns and villages which had been laid in ruins to supply the slave markets." He himself saw a battle made by a slave catching army, where 1209 were left dead on the field, and he thinks as many more were killed next day.

Three missionaries are now under appointment for Western Africa, one from each of the seminaries at Bangor, Andover and New-York, to sail (with their wives) the coming Autumn.

The Jamaica Mission, among the emancipated people of that Island, has at this time 7 stations and 3 out-stations, and 21 missionaries and assistants, male and female. Six of this number have been appointed during the year. There has been a great want of laborers at the mission, and it is not yet fully supplied. Five persons have sailed from this country to join the mission. One has been ordained there and installed pastor of a church. The whole number of church members is now about 400, of whom several have been received during the year.

The Richmond Industrial school has languished during a part of the year for want of teachers. Two have recently been sent out. This school is destined to be nearly self-supporting, the scholars being required to work four hours per day in exchange for board, lodging and tuition. The experiment has thus far been full of encouragement.

The testimony of the Mission in relation to the results of emancipation, and the improvements of the people, are most satisfactory.

Ojibeway Mission—In addition to the obstacles arising from the hardness of the natural heart, and the peculiar characteristics of the Indian mind, this mission has met with much trouble during the last few years. Intemperance, and other vices consequent upon their contact with wicked, vicious white men, are fast working the destruction of those Indians. The missionaries there conclude that their work is about done.

The new mission for the Ojibeway and Ottawa Indians in the northwest part of Michigan, is encouraging. The church seems to be prospering, and three native members were propounded for admission.

Siam.—There is but one Mission family, that of Dr. Bradley, at our Siam Mission. He derives much assistance from two of his children, both members of the church, who, by the aid given in the printing office, do much to make the Mission self-sustaining.—One native is reported as having been converted, and given good evidence of such a change, but she has been providentially prevented from uniting with the church.

Our Mission among the Copts in Egypt has been suspended through the entire year. Mr. Martin's sojourn in this country, which we had hoped was but for a short time, and would be to the advantage of the Mission, has been protracted by his continued ill health, and now under the advice of distinguished physicians he relinquishes the idea of returning to Egypt. This is to the Ex. Committee a great affliction, as Mr. Martin had but just begun to preach in Arabic when he left, and the importance of that Missionary field had become more than ever before manifest. The Committee are in doubt what the providence of God indicates to be their duty in the present emergency. The 50,000 or 60,000 Copts in Cairo, nominally Christian, though exceedingly ignorant of the spirit of Christianity, have yet the Scripture in their hands, and are accessible to the Missionary of the Cross; but, like the Ethiopian, they seem unable to understand what they read without some man to guide them.

Canada Mission, under Mr. Hotchkiss' care, was in a prosperous condition at the date of his last report. Within 18 months he has gathered a little church on the Puce river, which now numbers 25, with prospect of increase. Mr. Hotchkiss labors with much encouragement

Mr. Chambers has been but six months under appointment, and has yet made no statistical report. Conversions have taken place at many of the points where he has labored.

The colored people of Canada are almost wholly refugees from American slavery, or American prejudice. This makes it extremely difficult to win their confidence. Enough has been accomplished to cheer and encourage the Missionaries, notwithstanding the very peculiar trials they endure. Mrs. Hotchkiss has a flourishing school under her care,

In the Sandwich Islands our Missionary. Rev. J. S. Green, is laboring with usual success. There are 3 stations, 6 out-stations, 6 native assistants, and about 1300 church members, under Mr. Green's charge. Some of the churches are making progress in divine life and additions have been made to their number during the year. The greatest obstacle to success, he says, is in the great number from Christian lands, especially from our own country, who render their aid by example and precept, to lead the people into sin.

It is a painful and startling fact, that three of our Missions report that their greatest trials arise from the contact of the people, or the Missions, with people from Christian lands.

The missionary enterprise is God's. It is his plan for the conversion of the world. "Go into all the world and preach the Gospel to every creature," is the warrant for our labors; "Lo, I am with you always, even to the end of the world," the promise of his presence and his aid; and that it hath pleased him, by the foolishness of preaching, to save them that believe, is an earnest of his blessing to make our labors successful. As the work is his—his in its conception, and his in every step of its progress—its ultimate success is sure. This world must yet be converted to God; but he loves to have the co-operation of his chosen ones in the work; and we have no reason to hope for its accomplishment except as we throw our hearts, and our possessions, into it.

A missionary hymn was then sung.

Statement of the Home Secretary.

Rev. S. S. Jocelyn of New York, corresponding secretary of the home department, made a statement in reference to operations in our own country.

The blessing of the Great Head of the Church has richly rested upon the labors of our missionaries in the Home field since our meeting in this city in May last. The lives of our missionaries have been preserved, and notwithstanding the manifold pecuniary embarrassments of the people and the great straits in which the missionaries have been at times, from the same cause, they have gone forward with their work, with results never more cheering and satisfactory.

We necessarily give at this period of the year the statistics from our report of last autumn, accompanied with some brief statements of results, mostly since that time.

The Association and its auxiliaries employed during the year in the Home field, eighty-one missionaries, and four colporters. They were located as follows: In States east of Ohio, 6; in Ohio, Indiana, and Michigan, 17, in Illinois, 26; in Wisconsin and Minnesota, 10; in Iowa, 7; in Kansas, 6; in Kentucky, 7; in Missouri, 1; and in North Carolina, 1. Two colporters have been employed in Kentucky, one in Illinois, and one in Indiana.

Most of the missionaries are pastors; some minister to several churches; others have extensive districts, in which they preach, engage in revivals of religion, the Anti-Slavery cause, the Temperance Reformation, and moral reforms generally. They have organized, and assisted to organize, fifteen churches, and several Sabbath schools, in their respective districts. The whole number of churches is now 116.

It will be seen that all but six of our missionaries are in the North-west, and the slave States.

The past winter and spring, since the date of our annual report, have been seasons of revivals in connection with our missionary labors, and, if not quite as great in the number of converts, the number of revivals has been greater, some 35 having already been enjoyed. They have been marked with the conversion of many stout-hearted sinners, some Roman Catholics, Universalists and Infidels, though, as heretofore, the mass of converts are among the young, or those trained in the families of the godly. Christian Reform, Temperance and Anti Slavery efforts have mingled with them, and in some instances revivals have immediately followed. While most of the work has been done by the local missionaries, several have been employed as evangelists, whose labors have been much owned of God in the conversion of sinners and in the formation of churches. Pastors also have extended their labors, which have been blessed in various districts.

After the season of suffering, alarm and oppression, in Kansas, quietness and assurance prevail, and with it the Lord has graciously poured out His spirit, and blessed the labors of several of the missionaries. Some churches are now erecting houses of worship, and the prospects are encouraging. Still the field as a whole is one not without its difficulties in cultivation, and time must elapse before morals, education and all good institutions will be thoroughly established, and society become, what it might now have become had the circumstances of its early history been more favorable.

In Missouri our missionary has labored in several places in the eastern and central parts of the State with success. We need a number of missionaries in that State. The way is preparing for the abolition of slavery, more, however, through the people generally and in political circles, than from efforts in the churches, or by the ministry, some of whom acknowledge the manifold evils of slavery, but fail to preach against it.

In Kentucky our missionaries and colporters are gaining the approbation of the people, and the day of mobs seems to have passed away. Their reports give accounts of interesting revivals of religion in several places in different counties under their labors, and considerable numbers have been added to our churches, now ten in number, all of which refuse to fellowship slaveholders. Two churches have been organized during the year. Our colporters are visiting from house to house, laboring for the salvation of souls, and distributing and selling religious tracts, anti-slavery, temperance, and other pulications, also Bibles, some of them to slaves. The tracts are mostly from the American Reform Tract and Book Society at Cincinnati, and the American Tract Society of Boston. Schools taught by some of our missionaries are succeeding. The principal one at Berea has been encouraged by slaveholders as well as others. Some trouble recently arose on the subject of admitting colored children into the school, but the opposition was put down by the vote of a great majority. Measures are being taken by the missionaries and others, to secure some 100 acres of land, and to establish a literary institution, at Berea, having in view the preparation of teachers, and ministers of the Gospel.

We are called to aid in this important enterprise. A few thousand dollars will secure the land and authorize the erection of a part of the buildings, which will be enlarged hereafter. This institution is to be founded strictly on Anti-Slavery and anti-caste principles. Rev. John G. Fee is expected to visit the North in reference to this institution. We had expected an address from him at this meeting but he is detained by illness.

In North Carolina our missionary is laboring with success; the anti slavery churches under his care have larger congregations than the pro slavery churches, and some interesting revivals have taken place. The missionary though out-spoken against slavery is not molested.

We cannot over-estimate the importance of our work in the slave States and on their borders. Its bearing upon liberty and the salvation of the bond and free, its faithful application of the gospel to the sin of slave holding, as of other sins, not only inspire hope but, under God, give assurance of final glorious success.

Believing as we do that the Gospel is the cure for sin and its woes, are we not bound to preach it to the six millions of whites in the slave States, and the four millions of outraged and bleeding slaves, denied the use of letters and the Bible. We are providentially called to this work, and while we endeavor to do our share in giving the Gospel to the destitute portions in the great Northwest, we must regard the call to the slave States as imperative.

Let us then bring Christianity, with all its power and in all its departments, to bear upon slavery and every sin. We go not to this warfare at our own charges: our Prince will go with us. His tread will shake the massive walls of the great prison house, and make the keepers to tremble. *He* will give salvation and proclaim liberty to the captives.

Statement of the Treasurer,

LEWIS TAPPAN.

The Treasurer stated that some friends of the Association were desirous of knowing how the receipts compared with the receipts of other Societies the first years of their existence. He had compared our receipts with those of the A. B. C. F. M. and found that during their first 12 years the receipts were - - - - - $308.821 93
While the receipts of the Association during their first 12 years were - - - - - $421.001 98

It is true that the missionary feeling 40 to 50 years ago was not so strong as it has been since, but the comparison shows that the Association has taken a strong hold of the affections of a portion of the Christian church.

He said also that if the Association enjoyed the same facilities the American Board did in gaining access to the churches and in taking up collections at Monthly Concerts, its receipts would probably be greatly increased, and he made an appeal to ministers to give facilities to their people to contribute freely according to their preferences.

He mentioned several encouraging facts showing the sacrifices made by friends of the cause, and the readiness with which they contributed. On one occasion a bed-quilt was received from an aged woman, who said the work had been wholly done by her little grand daughter, only six years of age. In contrast with this he said an aged lady, in humble attire, came one day to the office, carrying a large carpet bag, on her way to the noon day prayer meeting, and had put into his hands two thousand dollars! She said she had bequeathed it to the Association in her Will, but since thought it was best to give it while she was living. He said that on his coming into the meeting to-day a clergyman had handed him a gold eagle, and he hoped to see many eagles flying in the meeting during the day, and many eaglets also. $507 was received during the meeting.

SPEECH OF DR. CHEEVER.

From the Atlas and Bee.

Rev. Geo. B. Cheever, D. D., of New-York, was then introduced, and spoke as follows:

The subject of my remarks on this occasion will be found in a note which I shall read from a respected brother in the ministry, now occupying a position of importance in reference to the education of young men for the preaching of the Gospel. I present it without date, as the point of time is not necessary:

"*Dear Brother*:—Yesterday, in the Second Presbyterian Church of Orange, New Jersey, I witnessed the consecration in baptism of an unusually large number of children. After this, the pastor preached from Malachi 4 : 6, and set forth the obligations of parents, and the blessings promised in connection with the covenant; also, the duties of children, and so forth.

"While listening to that discourse, the question arose in my mind, How would language like this sound, if addressed to parents and children in bondage? And then the inquiry, as a matter of fact, are slave parents, who have professed their faith in Christ, *allowed* to dedicate their children in baptism? Do they consent to the mockery, if those children, the very next day, are liable to be found upon the auction block? Perhaps you have somewhere discussed the bearings of the slave-system upon the Abrahamic covenant. If not, allow me to suggest this as a topic. If not openly and positively, does it not virtually nullify that covenant?"

These questions, the answers to them, and the topics embraced in them, are eminently suited to the consideration of a free Christian and Missionary Association like the present; for it is an article of the missionary charter and commission, that its law and gospel are for the salvation of the poor, the needy, the oppressed—to break in pieces the oppressor and to save the children of the needy. A father of the fatherless, and a protector of the oppressed is God in his holy habitation, and a representative corporation of the churches, or a single conservative saint, that can apologise for an iniquity, or seem to sanction it, that denies this attribute of the Almighty, and deliberately breaks the household compact of God with Abraham, through which all nations were to be blessed, is wholly unfitted to do God's Missionary work; and in this article of apostacy from the benevolence of the gospel, while professing to proclaim it, is uttering a libel upon it. Can men apologise for an iniquity that destroys the marriage tie, the parental and filial relations, the ordinance of household baptism, and yet retain the respect of an orthodox community? Let the same corporations, ministers, or saints, apologise for the denial of the doctrine of the Atonement, or the Trinity, and they would be excommunicated, if not from the communion of churches, at least from all share in the conduct of the missionary and benevolent enterprises of the churches. But he that provideth not for his own, specially for those of his own house, hath denied the faith, and is worse than an infidel.

Apply this to the provision of the bread of life. If any man, or missionary corporation on earth, had asked the Lord Jesus, who *are* my own, and especially of mine own house? can any man doubt that he would have answered with a parable just as pointed as that by which he demonstrated who is my neighbor? He that, within reach of your benevolence with the gospel, has fallen among thieves, they who, at your own doors, are by millions kept down by your own cruelty and wicked avarice and accursed laws, in the condition of enforced heathen as chattels,—they are of your own house, and for you to pass them by leaving them in bondage, and despising their distresses and wants,

while you minister with popular and applauded piety to the heathen abroad, is to deny the faith and prove yourself WORSE than infidels. (Applause, and cries of "True.") That is God's logic, not mine; and the effect of such an example, and the sanction of such sin, is worse upon the world than the very heresies taught by those whom you excommunicate for infidelity. It turns the piety of the church itself into selfishness, for the most precious gifts of Heaven's love are denied to others, for which we would fight to the death as our own.

The Marriage Relation.

Take the ordinances of the gospel, so sacred, so universal, and the lines of argument and light streaming from them, and bathing with their divine glory the persons, families, and domestic rights and duties of servants as well as masters, and it is perfectly wonderful to find the most orthodox and strenuous defenders of those ordinances, utterly insensible as to the claim derived from them, the seal stamped by them, of dignity and freedom, upon the lowest subjects of such grace; utterly regardless of the title to those privileges as resting equally in the colored as in any other race, and of the shield and protection thrown by those privileges over personal liberty, and the impossibility of degrading to the horrible condition of slavery those on whom Christ has conferred the privileges of his freedom. Consider, for example, the ordinance of marriage, and take that wondrous passage in the fifth chapter of the Epistle of Paul to the Ephesians, that passage of such profound and infinite meaning and glory, comparing the sanctity and blessed happiness and oneness of life and love in the relation of marriage with the union established between Christ himself and his church, his people—commanding husbands to love their wives as Christ himself loved the church, and gave himself for it, and recommending wives to be obedient to their husbands, in that sacred, holy, and Heaven-inspired relation. How heavenly, how transcendant, how divine a gift of redeeming love, how separating and sanctifying in the glory of a celestial independence, with which no power on earth may interfere!

What an inviolable circle of love, freedom, purity and duty does that one-ordinance, with that transfiguration of it in a Savior's love, draw round every household!—every household save of those designated by our national justice as beings that have no rights that "white men are bound to respect." The condition of slavery, and that sacred ordinance and gift of love and freedom, co-existing, are impossible; a revelation imposing the one, and professing to bestow the other, binds together elements as incongruous as heaven and hell. If slavery is sanctioned of God, marriage is not. ("Amen.") If marriage is sanctioned and commanded of God, slavery is forbidden. (Applause.) Whoever imposes, defends, maintains the state of slavery, renders impossible the sacredness of marriage; and he that holds marriage to be a gift and ordinance of God for those only who are masters, and the family relation inviolable only for them, or for those only with white skins, while for beings with "skins not colored like their own," there can be nothing but a contubernium,—so declared, distinctly, by our slave laws, so declared recently in Washington, in the eyes of the world, by a judge upon the bench—a contubernium, a breeding factory, for the wealth and at the pleasure of the master,—he who maintains such a doctrine, is guilty of a blasphemy against God, for the impiety of which there is no language.

This relation impossible in Slavery.

Think, now, of that sacred ordinance, as described in Ephesians, for the slave! Think of its absolute impossibility! Think, every time you read that passage and thank God for it, how the system of slavery, accepted and defended by some American divines, defiles, degrades, destroys it, takes all its loveliness, its sacredness, its purity away, and in its place enthrones an enforced licentiousness; in place of the altar and the Bible, provides the auction block, with the highest bidder, as the Alpha and Omega of the slave's marriage vow! Think, as you stand before the gates of this Paradise, and wonder at the condescending grace with which the Divine Redeemer has exalted it to the glory of his own nature, how to the millions of the enslaved, it is an Eden from which your Christian laws have banished them forever; no Cherubim needed, with flaming swords to guard it from their intrusion, but slave-drivers and traders, with the slave code in one hand and the slave shackles clanking in the other. It is to them a Paradise as impossible as that of the Peri, and divided as far away as the sphere and employments of the angels from the habitations of the spirits of woe. And now think of a minister of the Gospel ranging up and down the scene of such abominations, and with the devilish code in his hands which announces that every child born of the slave shall follow the condition of the womb that bore it,—a chattel, a piece of merchandise, deliberately declaring that, under a Chris-

tian master, *no relation can be conceived on earth more favorable to salvation than that of slavery!* (Sensation.)

Parental and Filial Love.

There is the same horrible and cruel destruction of all the privileges and blessings, the rights and enjoyments of the family circle, the family relation, and the existence of the slave. The chapters in God's Word addressed to all parents and children are as perfect a mockery in this system as those to husbands and wives, considered in reference to slaves. So are all the hallowed endearments of parental and filial love, all the sweetness of example and instruction, all the privileges of the education of their children, the caressing of their babes, the training of them in the love of God, in prayer, in hope, in happiness. The ministration of the sacred ordinance of baptism becomes as absurd and inconsistent as that of the vow between the parents to remain with one another till death shall separate them. What slave mother ever thought of bringing her child to God's altar in this sacred consecration of her offspring to God, when, perhaps, the only answer she can make, surrounded by her children, to the question who was their father, has to be the answering question, "Who knows?" The Abrahamic covenant! Why, its divine seals are torn away, and its place is supplied, and its authority usurped, by "a covenant with death and an agreement with hell," for the security of the owners property in the bodies and souls of his slave children! (Loud applause.)

The law of Slavery against the law of God.

Now the answer to the question proposed by my brother in the ministry, might have been given in a single paragraph from the pages of a book entitled "A South-side view of Slavery," containing the account, among other things, of a slave mother, said to be a resident in one of the very best Christian families, who deprecated the idea of ever having any more children, because, she said, "you feel when they are born, that you can't have the bringing of them up." The law of God in the Gospel reads, "Parents, bring up your children in the nurture and admonition of the Lord." The law of Slavery reads, "Parents, your children are not yours, but your masters, and even while you have them, you train them only for the auction-block. They are chattels, and you have no more responsibility or authority for their baptism, or their training, than for that of the colts in your master's stables. What have you to do, or they, with the Abrahamic covenant? You can make no covenant or contract, except at the will and for the profit of your owner.

Now what would be thought of our sanity, if we should undertake, at one and the same time, in answer to this question about the Abrahamic covenant, to write a book on the sacredness of infant baptism, as the privilege and duty of all believing parents, and at the same time send forth a volume defending the system of American slavery as the great missionary gift of divine providence to the African race? presenting at once the sanctity and blessedness of the baptism of children, and also the sanctity and worth of that perpetuated chattelism, which excludes slave-parents from this Christian duty, and slave children from this Christian rite; rendering it as incongruous, almost, as the baptism of calves and lambs, the stock property of the owners of human cattle! That a book entitled The Baptized Child, and an apology and defence of that system of slavery that makes the baptism of children a profane and blasphemous hypocrisy, could proceed from the same pen, and the writer all the while insensible to the shame and guilt of such inconsistency, is one of the most forcible illustrations in existence of the all-deceivableness of unrighteousness in this iniquity, and of the grasp in which it holds the heart and moral sense of those who defend it, to strong delusion to believe a lie.

The defence of Slavery destroys the Conscience of the Church.

What a development, when we find precisely the same intelligence and piety that could present the world with the "Key to Dead Agnes' Coffin,' capable also of such a volume in defence of the system of human chattelism, as turns the key of the church's conscience on the coffin of the living slave! Yes! locks up the heart and conscience of the church in insensibility to that atrocious cruelty, and makes the oppression of the slave race as remorseless and eternal as the grave! For as sure as God liveth, the people of a Christian land, whose Christian teachers and churches instruct them in God's name that the buying and selling of Africans as merchandise, the holding and rearing of the black race as property, is the highest exercise of Christian benevolence towards them, will never give up this oppression, will never relinquish this right and privilege of a selfish charity, will never let the prey of such sanctified avarice and cruelty go free. Such piety builds an eternal living sepulchre for the race of them that are in bonds. Such piety is a greater security for the continuance of this system of cruelty, than the most diabolical cruelty itself, in-

stead of that piety, could be. It can never be broken up, it can never cease, while its support is deemed not inconsistent with the most fervent sentiments of Christianity, not contrary to revivals of religion, not incongruous with the most elevated Christian experience. If men are taught by their religion that they can serve both God and Mammon, they will do it. The piety that can hold slaves, and sing hosannas to the wonder working providence of God, that has entrusted white saints with the privilege and responsibility of holding and breeding black ones, for his missionary purposes and kingdom, the piety that can make merchandise of men, and then call upon us to adore the mysterious ways of God in appointing such merchandise for the extension of the gospel, the conscience that can wash itself from such guilt with the lie that God has appointed and sanctioned it as the means of holiness and glory, will never renounce the privilege of such instrumentality. The official dignity of a Prudential Committeeship were a thing much to be desired, in so holy, profitable, and popular a scheme of sanctioning and doing evil that good may come, and then adoring, and inviting the churches to adore, the Divine Providence, for maintaining such an inexhaustable dunghill of depravity, such a continent of moral guano for forcing salvation as a growth of savage hearts; noting the signal mercy of having had managers appointed so sensible and conservative of its wealth, and prudential carts engaged, with experienced and godly diggers and drivers, to dump it for a missionary harvest, to work it up as moral muck, more fertilizing, more prolific in its power of causing the wrath of man to praise God, than any preparation of the pure gospel, or the active charity of heaven, commending them to "remember them that are in bonds as bound with them." (Applause.) The moral sewers of our worst social corruptions and most appalling sins are thus transfigured into sacred organic pipes of devout national melody, and at one and the same utterance spue out the compound feculence of the most infamous depravity, and the inspirations of missionary hallelujahs. I say deliberately, my friends, and not without long and painful reflection upon this subject, with the facts of its adultery, its licentiousness, its cruelty and impiety before me, that a vaster, more subtle, more profound and blasting Antinomianism never issued from the pit of hell. (Loud applause.) A universal debauchery of conscience proceeds from these fumes, steaming as a cloud of glory over the churches; and ministers and laymen have been made drunk with the ærated wine of this intoxication, as a divine missionary inspiration in ecstacy. I am not exaggerating—not in the least. I could bring declarations from their own lips more than justifying every word that has been said. The piety that can hold slaves for God's glory, and then praise God for such a providence, with such cupidity and sinfulness, for its instrumentality, is Satan's latest deliverance upon his travels to deceive the nations. (Laughter and applause.)

Wickedness too glaring to be Concealed.

It is one of the most extraordinary developments of the power of this sin to reverse the natural instincts of humanity, to make a gentle and sympathising heart insensible to the tenderest appeals of piety, and even to hoodwink and blindfold a conscience enlightened by the word and spirit of the God of love and mercy. A Christian man, inspired, as you suppose, with Christian truth and grace, a man whose testimony in behalf of the dearest, most sacred, most precious gifts and ordinances bestowed upon our race by the gospel, has been a proud element in the integrity and orthodoxy of his Christian character, goes into a country where he finds in full power a system of injustice and cruelty practiced by one part of the community on the other, in the name of piety; the positive and undeniable effect of which he observes and notes, in a number of undeniable particulars, in which the cruelty and disastrous wickedness of the system are so glaring as to defy all attempts of charity to cover it up, all expedients of sophistry to deny it. It burns out in spite of every coating of paint, every scenic ministration of physical comfort; it intrudes itself as a visible, leering, domestic demon, in the centre of every theatrical perspective, every landscape, every circle of well-dressed black gentlemen with gold-headed canes, and watch seals dangling at their trowsers pockets, made to figure in the pages of a well-drawn play. It breaks through every thickness of untempered mortar, though laid upon the walls with a breadth and power of orthodox trowel, and an adhesiveness of apparent sanctity, such as would have made Ezekiel's own workmen stare, and a strength of brazen impudence such as would have put to the blush, for their own modesty, the lying prophets that seduced and daubed the Jewish people with their vanity and lies. They were greenhorns in their daubing, they were inexperienced artists in the comparison, having never gone down into such depths and mysteries of Satan under the law, as we can work into under the gospel. And yet

the fretting leprousy breaks out, the abomination oozes out, the walls sweat with it, under all this stuccoing and whitewashing and fresco painting, and spiritual unction; and the picture, even South Side, looks like a green and mouldy sepulchral tablet, in which angels and devils were by some grotesque genius painted in embrace, as the fit epitaph of a bruised and festering Christianity, and through the glittering slime of which you could draw with your finger the one word—SIN. (Prolonged applause.)

Destroys the Family Consitution.

The leprosy, admitted, confessed, as under torture of conscience, by that witness, is this: that the family constitution, with its sweetness, its endearments, its purity, its sacredness, its representation of heaven, its power of motive and of preparation heavenward, and of salutary discipline of the mind and the affections; the family constitution, as God, who setteth the solitary in families, and calls himself our Father, Brother, Sister, Mother, that we may know him daily even by the natural instincts of our hearts through human love; the family constitution, as God has appointed it in mercy for all mankind, for every race, of every blood, in all the bounds of their habitation, that even through that institution, by the ties and teaching of that "plank from the wreck of Paradise," they might seek the Lord, might be drawn to him; the family constitution, with all its blessedness, all that makes life worth possessing, *is destroyed for millions with their offspring;* is scorched, burned, desolated, by and for the maintenance of slavery, as when a plowshare of solid fire is driven through a bed of daisy buds or violets, as when a stream of burning lava is turned through a garden such as Eve might have tended, in place of the fresh streams of cool chrystal water visiting every root.

"Our Father."

The leprosy is this, that the family constitution is not only thus broken up and desolated, but the very conception of it, in its beginning, in its head, in its possibility, so wiped out, so obliterated from the mind, and from that imaginative world of childhood's instincts even, in which, as the poet Wordsworth says, "Heaven lies about us in our infancy," that the very nature of the parental relation is unknown; so that the witness whose conscience recorded this testimony, states that going into a Sabbath school to address a class of black children on the meaning of the words, "Our Father who art in heaven," he was suddenly stopped with the impossibility flashing upon him of conveying any illustration to their minds, by any appeal to anything within *their* knowledge, of the significance of the filial and parental relationship, the endearment, the sacredness, the blessedness, the authority and love in those words, OUR FATHER. The children of slave-mothers know no father; they cannot form the idea of such a relationship as God has appointed it, and, to draw us to himself by it as his children, has transferred it to his own hallowed name, for our love, our praises, and our prayers. And yet the testimony in this book, in this respect, is but as a ray of light cautiously admitted through a loophole in comparison with the reality, could it be unveiled before us. It is like that door in the side of the hill to which "Christian" was carried, and bid put his eye there and look in; a distant door connecting with one of the gates of hell; and the smoke and the fire that poured out were stifling, and the noises of wailings and the rushing of wings, and the horror of great darkness, and the unmeasurable depths, were a revelation of that which is unseen and indescribable, such as that which opened into the horrors of slavery by this window, of the impossibility of embracing the intelligent affection of a Slave-child in our Lord's prayer, the impossibility of affixing to the understanding of the Slave-child that divine seal, Our Father!

Now I ask, is it possible to present, to a Christian heart, to a parent's heart, more damning evidence of the cruelty and iniquity of slavery than this? It is evidence corroborated in a thousand ways. One of the members of my own church, in a visit South-Side this very year, went, in company with his wife, from motives of most painful interest, to a Slave auction. They beheld among other scenes, that of the exhibition for sale of a young slave-mother, with several children. The poor young thing might not be more than twenty years of age, but they inquired as to the number of her children, and then, in all seriousness, put to her the question, who was their father; never dreaming of the possibility of such an answer as they received. With a look, and a gesture, and words indicative, perhaps of astonishment at the simplicity, the verdancy of such a question in a Southern Slave market, the poor Slave-mother exclaimed, "Who knows?" And this answer was to the mind of the questioner like one of those windows, one of those doors, through which you may look down into the profound abysses of a hell on earth.

Maternal Instinct.

In this same book we have the testimony that on the mother's part this system of

slavery so dehumanises our image and nature, as God made it, that it destroys the last of all things to be destroyed, the maternal instincts—the instincts of a mother's heart towards her offspring, leaving them no more tenacity or sacredness than those of a hen or partridge. You will now say I am outraging the moral sense and feelings of a respectable Christian congregation. My friends, this is the very language of the book, "A South-side View of Slavery." One of the most affecting and powerful of all the appeals of God to our tender and grateful sensibilities, acknowledging the indestructibleness and endurance of his love to us sinners is in that sacred question, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" This system of slavery can produce that moral enormity, and make it a fixture of society, a trait of human nature; yet no, no, not of human nature, except as passed through the fire of this Moloch; no more of human nature than a violet, or a rose steeped in sulphuric acid of the freshness and beauty of the rose. The writer of this book testifies the reason why a mother's heart drenched in the cruelty of slavery, comes out of that living alembic of hell so scarred and altered. "From the first moment of maternal solicitude," says he, "the idea of property on the part of the owner in the offspring is connected with the maternal instinct. It grows side by side with it, becomes a neutralising element, prevents the inviolable links of natural affection from reaching deep into the heart. We need no slave auctions, or separating of families, to make us feel the inherent awful nature of the present system of slavery in view of this illustration." He mildly adds, with wonderful acuteness, "there must be something essentially wrong in a system which thus interferes with the nature which God has made."

The sharpest testimony of this book in regard to the great point now under consideration is as follows. I have already referred to it, but now quote the writer's language:

"The drapery of words is hardly sufficient to clothe an idea which a slave mother in one of the best of Christian families expressed, when she was deprecating the possibility of being a mother again. She said, 'You feel, when your child is born, that you can't have the bringing of it up.'"

Now, what should you suppose would be the testimony that such a man, coming from such scenes, would wish to utter in reference to this system? I confess that when I meet such presentations of moral monstrosities, under the guise of the sweetest form of Christian charity, the most pious and Christ-like inculcation of the gospel, and then think of the possibility of an inquirer after the gospel stumbling upon it, or having it offered as the fruit of gospel grace, I do not wonder at the plunge of such an inquirer into the gulf of infidelity. If I should stumble anywhere upon the strange unknown writer of such a book, I should feel like walking around him, as I should around some monstrous specimen of creation, wondering where to class him. I might be assured that these sentiments are not all inconsistent with the most seraphic piety, the most celestial and consummate Christian unction and wisdom, the most ardent orthodoxy, and the most fervent and trusted missionary zeal! Nay, I might possibly be carried for an introduction to such a person, into the midst of an assembly of divines and pious laymen, gathered in the missionary rooms to consult for the redemption of enslaved Africa, and to take into consideration at the very same moment the propriety of receiving into Christian communion a new batch of converted and Christian slave-holders in our Indian Territories.

Monstrous Assertion.

Nothing of this nature could surprise any man familiar with the facts, in respect to the position of the churches and ministers of this nation in regard to this sin. This very writer declares that the South are fitted, by the long practice of this enormity, to be the protector and friend of the African race! And he deliberately affirms, that "of all the situations in which human beings can be placed favorable to the salvation of the soul, under faithful efforts on the part of teachers, it is difficult to conceive of one better suited to this end, and in fact more successful, than the relations of these slaves to their Christian masters" If it be modestly suggested that these slaves are not permitted to possess the Bible, and are forbidden by law from being taught to read it, and that, not knowing the parental and filial relation as appointed of God, they cannot understand the meaning of Our Father who art in heaven, and if it be modestly enquired whether this way of salvation is so favorable as that taught in the Christian Scriptures, it is answered that there was a time when there were very few copies of the Bible in existence, and no printed copies at all, and that, for a long time even after printing, the Bible could only be heard read by many; so that the slave families and slave children in our country, under the slave laws and the Bible Society, though debarred from the privilege of reading the Bible,

are no worse off than the children of our half-pagan ancestors, who, nevertheless, we hope, many of them, found the way to heaven. The apology, from a Christian Divine, for the maintenance of such a system, together with the assertion that of all the other relations under heaven its Christian relations are the most favorable to salvation, is almost too monstrous to be seriously pursued.

It is, by this writer, not only asserted, in direct contradiction to the testimony of divine inspiration, that the relation of slavery is favorable to the salvation of the soul, but it is intimated even that a renewal of the slave-trade itself, by way of an exchange between the blacks already here, and slaves to be newly imported from Africa, would be a great enlargement of this work of divine providence through the cupidity and sinfulness of men, the South having learned the way of this instrumentality more perfectly. The South not only take slaves from Africa, but condemn the children of those slaves to perpetual slavery, thus elevating a transitory crime into the dignity and usefulness of a permanent missionary institution; thus including not the parents merely, in this salvation, but shutting up their offspring to it so securely, that none can escape the benefit. In Africa, the children of slaves are not necessarily slaves themselves, so that this relation, so favorable for the salvation of the soul under Christian teachers, cannot be secured, with any certainty, except in America; but here, the promise is to themselves and to their offspring; and the parents, for whom slavery has stood godfather, to bring them into the Christian church, enjoy the ineffable happiness of knowing that their children cannot escape the same celestial nurture and admonition. This relation, so favorable to salvation, assumes them as its heirs from the birth; nay, they are predestinated to this assurance by the faith of the slaveholding missionaries and breeders, griping and screwing them in the vice of this providence, to hold them for the steady operation of influences so beneficial to their spiritual natures. A Christian missionary in Western Africa informs us that among the Mendi people, so far as he can learn, no child can be born a slave. Though both father and mother may have been slaves, their children are free, and they are never sold by the master of the parents. But in America they are nothing *but* slaves, and never can be anything else, never can be snatched away by Satan from that providential relation, brought about through the impurity and sinfulness of men, which a Christian Divine has pronounced to be, of all others, most favorable to the salvation of the soul!

Now, I say, it is for the church to take in hand the rescue of the Word of God and the Christianity of the Cross from the infinite reproach of sanctioning such wickedness. We may perhaps hope that we have gone to the bottom of such debauchery and hypocrisy, and may now begin to build up. It took time, of course, and a successive trial applied in turn to every church, and every form of professed corporate church benevolence, to prove that no enshrinement of modern professed piety was secure or sacred against the corruption and defilement of this all-prevailing sin. Churches of every denomination, Tract Societies of every name, Missionary Societies, have fallen down and worshipped this Dagon, and in so doing, have lent to the Enemy of the Redeemer the power borrowed from a supposed monopoly of piety, to betray and dishonor his name and cross, before a railing and blaspheming community. The venerated American Board of Commissioners for Foreign Missions, by the elevation of the position to which the Divine blessing has lifted that Association, strikes so much the deadlier a blow at the interests of Christianity, is guilty of so much more glaring a betrayal of the cause of Christ, when it endures for one moment an iniquity so palpable, within any of the churches under its authority and care, and much more when it receives the iniquity into the bosom of half-taught and developing churches, and defends it there. Instead of hearing the Divine voice, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; put on thy beautiful garments, for there shall no more intrude upon thee the unclean;" instead of listening to that voice and obeying it, such an associated representation of American Christianity would seemed to have heard and obeyed a mandate from the Mother of Harlots and Abominations of the Earth,—"Go down from thy throne of light, and put aside thy beautiful garments, and in the name of a holy God admit the unclean to thy communion, and the heathen will admire thy darkness, and despots will come to the gloom and horror of thy setting sun."

Now, then, at the bottom of all these treacheries and failures, we may lay our foundations and begin to build up. I say, it is impossible to go down any deeper, than when slaveholding is admitted into the bosom of Christian and Missionary Churches, as not inconsistent with the religion of the cross. And now the Church itself, by a mighty reaction and resurrection within it-

self, must repel from the Gospel and from the profession of Christianity, this most injurious reproach and scandal.

ADDRESS OF REV. J. WADDINTON.

The national hymn, commencing, "My native country, thee," &c., was then sung, after which the Rev. John Waddington of London addressed the audience. He said everything in America was extremely wonderful and surprising to him; and nothing more surprised him than the burning words with which his ministerial friends pelted each other; yet he had no doubt they were the kindest men in the world. He thought it was not intended that any harm should be done, but only that the cause of truth should be advanced.

In regard to the subject of Slavery, Mr. W. said he had but one word to say—"I am an Englishman!" (Enthusiastic applause.) He took great interest in the colored race, for whose character, as had been represented to him by those who had the most ample opportunity for studying it, he entertained great admiration; and he was also interested in what was being done for the Indians by this Missionary Association. It had been his good fortune to obtain many of the letters of the Apostle Eliot, and he had been much impressed by them, especially by the spirit of love which they breathed.

His view of the duty of the Church was this—that just in proportion as men are sunk in ignorance, misery and oppression was their deep obligation, as representatives of the Lord Jesus. The more they are cast down, the more they are despised, the greater was the obligation. And they had this grand and divine encouragement, that there is no human being breathing, if it should be in the kraals of the Hottentot, if it should be among the savages of the Southern Sea, if it should be in the jail, in the condemned cell—there is no man, whatever his condition, of whom they were to despair. The Gospel of the grace of God could give him a new mind and a new heart, and make him an heir of God and joint heir with Jesus Christ.

I have, said Mr. W., a strong conviction, that freedom can never come but of vital Christianity. It is not born of the intellect, it is not the product of the conscience; it can never be the result of the sword. It was with extreme horror that I heard the assertion made last night, that it must be through a baptism of blood that freedom must come. Never! never! The sword can destroy, it can never create. What do we want for freedom? Expansion of the heart. That we should honor other men; that we should be concerned for other men. What is it that causes Slavery and oppression? Selfishness, intense, self-destroying selfishness if you will. Nothing can exorcise that selfishness but the constraining love of Christ. The Gospel alone, by the Spirit of God, can waken freedom in men, in families, in nations. I once went through a prison, and the guide who accompanied me said, "Here, sir, is a key that will open one lock; we trust this key to one man. Here is a turnkey who has charge of two wards, and we give him a key that will open those wards; another man has charge of three, another four, and so on. But here we have the master-key, that will open every lock in the prison. It is the 'Governor.' Apply that to any lock you like, and it will open that lock." Now, every system of reform instituted by men seems superior to that Gospel—something much more simple, more powerful. But how is it as a matter of fact, when it has been tried? We have taken that old "Governor key" of the Gospel, and it fits into the wards of every heart of man, only it requires the power of God to turn it. (Loud applause.)

I am rejoiced that you are taking part in this great missionary service. I was especially glad to hear at the beginning that you have no rivalry, no opposition to any other society. Oh! be sure of this, sir, that whatever may be the imperfections of others, the diversities of gifts, and diversity of operations, the great God of mercy and love is directing all to one grand result. As Richard Baxter said "The work is of God, but the hand is of man," and he can never touch it but to leave some soil of his hand. None of us are entirely pure, none of us are inviolable; those who think they are, are under a moral hallucination; so we must be thankful to work together, to act in parallel lines if we will; but he who sits upon the throne, and has all power in heaven and on earth, will wipe away our infirmities, will overlook them, if we are sincere and conscientious, and although the treasure is in earthern vessels, it will be seen that the excellence of the power is in God and not in man. (Loud applause.)

The following resolution was then read, and adopted unanimously:—

Resolved, That the thanks of this meeting be given to the British nation for the noble examples of emancipation she has set to the nations of the earth, and to the missionary societies in England, of which we have a representative here to-day, that they, in spreading the Gospel throughout the world, have no complicity with Slavery.

The doxology was then sung, and the company separated.

American Missionary

NEW-YORK, JULY, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

TEACHERS WANTED.—Our missionaries in Jamaica have frequently written to us, that a teacher is greatly needed for the school at Brandon Hill. An additional teacher will also soon be needed for another station.—Married men should be sent out to them for both these places. Among the Christian young men, who are engaged in teaching as a business for life, there must be some whose heart God is inclining to the work of Missions. We should be glad to correspond with such, with a view to their joining the Jamaica Mission.

RETURN OF MISSIONARIES.—Mr. Miles and Miss Dowie, of the Mendi Mission, arrived at Boston, June 10th. Mr. Miles' health was very much improved during the passage. Miss Dowie improved a good deal while on ship board, but suffered a relapse soon after they landed. Her disease is supposed to be of the heart, from which she suffers much.

DEATH OF JOSEPH STURGE.—This excellent man, a friend and promoter of every good cause, died suddenly at his residence, at Birmingham, England, May 14th, from a disease of the heart. We know of no man more indefatigable, than Mr. Sturge has been, in works of benevolence, or whose death will be more widely mourned.

ILLINOIS HOME MISSIONARY ASSOCIATION.—A report of the proceedings of the recent Annual meeting of this auxiliary, must be deferred till the next number of our paper.

PRIZE TRACT.—A prize of $100 is offered by the "Church Anti-Slavery Society" for a tract of not over 30 pages of ordinary tract size, showing that the Bible has no warrant or allowance for chattel slavery. All manuscript to be accompanied with a sealed envelope containing the name of the author, not to be opened until the prize is awarded. All communications to be address to Rev. Henry T. Cheever, Jewett City, Conn. The time for the presentation of manuscripts is extended to September 1st, 1859.

SLAVERY AND MISSIONS.

An esteemed friend in Indiana, sends us a slip cut from a newspaper, giving an extract from the reported proceedings of the General Assembly of the Cumberland Presbyterian Church, at its recent meeting at Evansville, Indiana. She asks, "Can the cause of God prosper in our midst while such proceedings are sanctioned by the community?" and adds, "Send us some one who will preach a pure, unadulterated Gospel."

REPORT OF TRUSTEES.

The Board of Trustees of the Assembly submitted their report, referring to financial affairs. They announce a legacy of $5,000 by a Mrs. Gray, of Tenn., for Missionary purposes. Heirs have contested the will, but the chancellor below sustained it—it is now in the Court of Appeals. The report also refers to the difficulty arising out of the decease of the late Treasurer, Mr. Davis, who was indebted to the Board in a large sum of money. If we correctly understand the reading of the report, in the midst of the confusion, it states that the Board was compelled to bring suit against the administrator of his estate, and obtained judgment. The personal property of the estate consisted principally of negroes, but when execution was issued on the judgment, it was found that the *biped personal property* had been carried beyond the reach of the law by the administrator; and it was not until the Trustees gave him a bond of indemnity would he deliver the chattels up to satisfy the Church debt. The *negroes were sold*, and the proceeds are now in the hands of the Trustees, to be transferred to the Church treasury, as soon as the bond of indemnity is released; but it is thought that Mr. Davis' widow will contest the matter. The

money is to be appropriated we believe to Missionary purposes. The report was received without objection.

Other papers confirm the above. The money received from the sale of these slaves is to be held for Missionary purposes! Can such things be, and the body doing them retain the respect of Christians?

THINK OF IT.

We see a report that a British statesman has publicly declared that the cost, to all parties, of the Russian war, for a single year was $250,000,000.

Suppose this sum had been used for the spread of the Gospel, and the welfare of mankind, what might it not have done?

It would have sustained 100,000 Foreign Missionaries, at a cost of $700 each, 150,000 Home Missionaries at $300 each, built 5000 churches at $5000 each, 5000 school-houses at $2000 each, given a $10 library to 500,000 Sabbath-schools, and $5,000,000 each to the Anti-Slavery cause, the Tract cause, the cause of Peace, the Temperance cause, and have $75,000,000 left for other benevolent operations.

Who can estimate the good that might have been effected by such a sum of money used for the welfare and salvation of men!

MENDI MISSION.

FROM REV. J. WHITE.

Good Hope Mission House, April 5, 1859.

The same encouraging tokens which we reported last month, are still manifest, and I cannot but hope are the prelude of a rich spiritual blessing about to descend upon this people. Although we are called upon to preach very plainly to our hearers concerning the peculiar sins of this place (drunkenness and licentiousness), yet there is increased earnestness to hear the word of life, and our little chapel is generally thronged on the Sabbath with attentive worshippers. All this is encouraging, but observation and experience tell us, that *here* especially fond hopes are deceptive, and are like "the morning cloud and the early dew" passing away. I long to see these vices, which stalk unblushingly at mid-day, done away with entirely. I long to see these poor backsliders, who are now dishonoring the name of Christ, and retarding our work, as well as ruining their own souls, brought back to the fold, and become faithful, humble, consistent christians. There are many here, who were once members of the church in Sierra Leone, but whose influence now is anything but favorable to the spread of the Gospel. I long to see the poor heathen around us elevated, regenerated and enlightened, by the sanctifying influence of the truth.

As I look upon this wide-spread field, on every hand, and dwell upon the importance of the work, as I seem to hear wafted on the evening and morning breeze, the mournful cry of distant tribes, "Come over and help us," my heart is pained within me, that the laborers engaged in cultivating it, are so few and feeble. How much we need your prayers! and the prayers of all God's people: these we earnestly desire, but still far more importuneately, do we desire the aid of the Holy Spirit, that we may be enabled to do *something*, at least, in preparing the way for others. I do not say that the people are *anxious* for the Gospel for its own sake, but so far as I know, they are everywhere ready to receive its messengers. In the Bargroo country there are two places which might be obtained immediately. On the southern portion of this island (Sherbro) there are numerous towns, and efforts should be made to reach them with the Gospel. On the Boom river there is a wide and inviting field: when I was at Mo. Tappan, a few weeks since, Mr. Brooks told me that on either side of him, he could obtain any spot he wished for missionary purposes. It is true we have in addition to the ordinary opposition of heathenism, the soul-destroying influence of traders to encounter; and, in some places also, that malignant foe to Christianity, Mohammedism, to contend against. But we have truth and God on our side, and we are not fearful of the issue. To show

with what readiness they listen to the Gospel and the desire of many to hear it, I will relate a little incident which occurred during our recent trip to the Bargroo country.

We arrived at one of the towns late in the evening, and after partaking of some refreshment, requested the "Head man" to gather his people together to hear the word of God. He immediately complied, and soon a large audience was assembled in front of the house where we stopped, ready to hear "God palaver," as they call it. The old chief reverently took his seat by my side, and I began my discourse. I had not proceeded far, however, when some people, who had just come, began to make considerable noise outside. I paused a moment, the old chief went out, and addressed them as follows, "My people, you know not what you do. A 'God-man' has come to speak to us, and I command you all to be still, and listen to what he says. He brings you true word, and I want you not only to hear God's word, but hold it in your hearts." This and much more he said to the same effect. It was still and solemn during the rest of the service. I knew not at the time what he said to them, but, returning home, good old Father W——, telling us what he said, remarked, "Ah, the Gospel come near done broke that man's heart."

These are some of the things which encourage us. If we could have laborers as rapidly as the way is open to receive them, this work, I am persuaded, would go on gloriously. Oh! will not the sons and daughters of the church—at least some of them—will not some of the subjects of the "revival" come here, and devote their lives in the cause of Africa's regeneration?

This work is a blessed work, it is a privilege to be engaged in it, yea, to weep, and suffer, and toil, and if need be *die*, in a cause for which Jesus shed his heart's blood, and His flowing tears, is a distinguished honor. Oh! to be permitted to lead one of these poor heathen to Christ; to help to start that wave of influence which shall yet deluge this continent with glory, and redeem Ethiopia; to hail the rising of that sun, the dawning of that day which shall be eternal, is enough, and more than enough, to repay us, to repay years of trial and years of suffering in the struggle.

HOME MISSIONS.

WISCONSIN.

FROM REV. S. A. DWINNELL.

Reedsburg, April 2, 1859.

Our meetings on the Sabbath have been profitable, and very serious and earnest attention has been given to the Word. We had three interesting additions to the church on the first Sabbath in March.

I have spent more time than usual during the quarter in visiting families and schools. I have endeavored to make these visits profitable by mingling the religious largely with the social.

I recently took a pedestrian tour of three days and a half visiting some very destitute neighborhoods lying west and north-west of this village. During the time I preached four times, attended and spoke in one temperance meeting, visited forty-seven families, distributed a large amount of religious reading, and conversed with large numbers in respect to their spiritual interests. I was kindly received everywhere, even in catholic families, and hope to be able to engage in like service often during the year. Very many, even of the disciples of the church, are scattered abroad over these new settlements, who have no one to care for their souls as under shepherds.

The times are exceedingly pressing and trying all over the North-West. Large numbers are making a hazardous pilgrimage to the gold mines of Western Kansas. About thirty have left this place and near twenty more are expecting to go soon. A few are leaving for other localities. Their families are generally left among us—they hope to be permitted to return to them with enough of the dust to provide for their wants, and perhaps enough to save their little homes that otherwise must be stripped

from them by foreclosure of mortgage. There is very little wild fanaticism connected with this movement, but rather a spirit of cool, calculating adventure, as a last resort. It will affect to some extent, all our congregations unfavorably.

I have been called to sympathize with a deeply afflicted family, living some six miles east of us. About the middle of February, I attended the funeral of their eldest child, a daughter of 13, and in four weeks from that time, that of the mother and the two remaining children, who were taken away by drowning, leaving the husband and father to mourn alone. At the last funeral I preached to a crowded house.

I have never seen a time when such a pressure of labors fell upon me as now, but I have strength equal to my day, and am very happy in my work.

KANSAS.

FROM REV S L ADAIR

Osawatomie, June 8, 1859.

At our communion season in April, two of the five persons propounded, united with the Church. The other three were not present on account of high water and sickness. Our Union prayer-meetings have been interesting and profitable to the few who punctually attend them.

Our meeting house—built of stone, we hope to have ready for the roof in two or three weeks, if the weather is favorable.

We organized a church of seven members at Mount Gilead, one of my preaching places on the Pottawattomie, on the first Sabbath in May. Some four or five others expected to unite at the same time, but were prevented being present by the stormy weather. The friends there have provided a large and comfortable room, over a store, in which to meet. It is the largest and best room occupied for meetings anywhere on my field. Two Sabbath-schools in the vicinity have united and now meet in that room. My present appointments there are once in two weeks, on the Sabbath, at 10 1-2 o'clock A. M. Other denominations are making arrangements to occupy the room on the alternate Sabbath.

A brother—the editor of the Lynn County *Herald*, himself a Congregationalist, urges me to write you asking for stated preaching at Mound City, a small town some twenty-five miles south of here. He says there are a number of brethren and sisters there that wish to unite in an anti-Slavery Congregational Church.

I frequently hear of new settlements where they are anxious to have regular preaching, and where there are good prospects that with faithful and persevering efforts churches might be gathered, and the worship of God sustained, had we the ministers and the means of their support for a time.

KENTUCKY.

FROM REV. J. A. R. ROGERS.

Berea, June 1, '59.

The quarter now closed, began with a dark cloud upon our horizon. The threats of the wicked led us to examine and humble ourselves, and thus wrought for our good. No harm has come nigh us. For our abundant mercies, I trust we are not entirely ungrateful.

The few Sabbaths I have spent in Jackson County, will long be remembered. Two of them were in a neighborhood where the Gospel is seldom heard, and where the comforts of life do not abound. The congregation though provided with no better seats than rails, seemed in no haste to have the story of Jesus curtailed.

Much of my time is occupied in the school, so that I have less time for personal labor with individuals than I could desire; for to ensure his highest success, a minister in Kentucky must spend much of his time in personal intercourse with the people.

There is a candid attention to the truths of Christianity on the part of some of the school, which cheers the hearts of the teachers. Several are reading the New Testament, it is hoped, not for the sake of reading merely, but to learn the character of Jesus On the whole we have abundant encouragement for labor, but the modes of thought and feeling of even those whom we hope

have chosen that better part which will never be taken from them, must be greatly changed, before the churches here can be effective co-workers with God. We desire above all things, that their conceptions of Jesus should be moulded and adjusted to the New Testament standard. This accomplished we are sure that though they may be rude as the Galatians, or fickle as the Corinthians of Pauls' time, they will become a power for good that will be felt. Our personal trials have not been more abundant or severe than our own good demanded. We hope that they will prepare us for greater usefulness. To go joyfully forward is our heart's desire.

FROM REV. J. S. DAVIS.

Cabin Creek, Lewis Co. June 6, '59.

Through the good providence of God, I have returned home in safety, and yesterday preached to a large congregation.

During the year, I think, good progress has been made in Madison and Jackson counties; but the particulars will, of course, be given by brethren on the ground.

There is here, at this time, greater excitement than has been for eight years before. We have a few members in Mason county, west of us, and one of them, three months ago, invited me to preach at his house. I did so, and addressed an orderly and attentive congregation. The first Sunday in April, I preached at the house of another member, in the same neighborhood, and left an appointment there for the first Sunday in May. On that day, a mob of about twenty men assembled' some of them with guns, and prevented me from preaching.

A week or two before that, a negro had killed his master, about six miles from this place, and the excitement was very great. A hundred false reports were in circulation, during the month of my absence, and the impression was general that a mob would be here yesterday. I called on two magistrates, and requested them to be present. One, a member of the Presbyterian church, who, from certain anti-slavery professions, received the votes of a number of our brethren, refused to come, though he said he would draw up any necessary writ, required by law after violence was done. The other, our old friend Fearis, was in attendance.

On the day appointed, a very large congregation assembled. With hardly an exception, every member of the church came; and besides these, a crowd of others, some drawn by curiosity, but most of them anxious to preserve order. The Sabbath-school was conducted as usual. After that was an intermission of a few minutes, when services were resumed. I read 1 Peter, 2d chapter, knelt in prayer, and committed us all to God, praying for the oppressed, for our enemies, and for grace, wisdom and protection.

The house was more than half filled. The women were most numerous. After I had preached about fifteen minutes, nearly all the remainder of our friends came into the house, filling it very well.

Every thing was quiet and still. Two or three of the mob of the first of May were present, but they were very quiet. I preached from Luke 12: 4, 5, "Fear not them which kill the body," &c.

I chose this text and topic, that I might get the attention of the congregation, say something they would remember, and edify my own soul.

The Lord blessed us all. At the close, I requested all who would renew their covenant with God, to come forward and give me their right hand, when, I should think, upwards of thirty did so.

In the evening there was a good attendance, when I endeavored to describe a christian.

So we are not yet driven out; and I pray God, that we may walk circumspectly, not as fools, but as wise; and by our chaste conversation commend the Gospel of the Lord Jesus.

FROM REV. J. C. FEE.

Berea, Madison Co., June 14, 1859.

The report below concerning the distribution of Bibles to slaves, will be read with interest by you and the readers of the Missionary.

'Tis pleasant to know that even a few of the toil-worn slaves can have the Word of God to cheer them in their many privations, and bid them look to a land of rest that remains for the people of God.

It has been said by "conservative" men and boards, that our known opposition to Slavery shuts us out from the slaves—prevents our doing them good. This report with many other facts, refutes the assertion. Our universally known position in all the land is a living commentary upon the Bible we distribute, and on all other Bibles; it disabuses the mind of the slave of the idea, that the God of the Bible is a great Moloch delighting in the suffering of his votaries, and conniving at the vilest system of oppression under the sun.

The work of giving Bibles to slaves is of growing importance from other considerations. Every generation of slaves from intercourse with white persons in daily business, and the introduction into their midst of slaves who have traveled, been in cities of commerce and trade, and others who can read, is growing more and more intelligent. And though every man instinctively knows that Slavery is wrong, yet with this increasing intelligence, and the universal agitation of the subject, the wrong of Slavery is more and more apparent.

The slaves have, therefore, less and less respect for the professed piety of their masters. As a consequence, when they can, they are fast separating themselves from the places where their masters worship, and seeking assemblies of their own. 'Tis all important that these should have facilities for obtaining the Word of God. The fields are white unto the harvest.

In respect to the school here, the indications are favorable, nothwithstanding its anti-caste avowal. The declaration of the principle that all, irrespective of color, should have equal opportunities and facilities for education and position in society, is doing good in regenerating public sentiment.

The opposition has served only to make this principle prominent, and direct attention to it. How blessed to contend for the right; for whether we have prosperity or adversity, truth, by which as an instrument, God sanctifies, is brought before the minds of men.

The Legislature of Kentucky, has an act of a general character, of which we may avail ourselves, by which voluntary associations, on registering their constitution or articles of agreement, become at once a corporate body, without any specific legislation. Does not God seem to say to the Christian world, "Here is an open door, give and work." Pray that we may have wisdom and be faithful.

Distributing Bibles to Slaves in Kentucky.

In a recent report of A. G. W. Parker, Colporter, he writes:

"I have spent eleven days in visiting slaveholding families, for the purpose of giving Bibles to such slaves as could read. In 52 of such families I find 507 slaves, and of that number 21 can read a little. To 18 of the 21 I have given Bibles. Twelve of these were men and 6 women. All of the men but one were professed christians and most of them preachers, and I think good men. One of the 6 women who received Bibles was a professor. In prosecuting my work I receive many cold looks from the slaveholders, who not unfrequently put on very long faces when I announce to them my errand.

"The number of slaves in the families visited ranges from 2 to 83. In two of these families there are two slaves, in each, who can read, in none of the others is there more than one who can read at all, and in many of them not a slave who can spell out a word of the story of Jesus."

Case in Point.

It is impossible to please all tastes. "What is one man's food is another's poison." And how often men condemn in others what they themselves practice. We have been led into these reflections on hearing and reading the anniversary speeches made at the meetings here, and in the New-England metropolis, of the American Tract Society in Boston. At these meetings the reasons have been given and reiterated for separating from

the New-York Society; the Boston Society has rebuked the New-York Society for its omissions or overt acts; the true *status* of the Boston Society has been explained; and the Christian community has been informed of the advanced steps taken by the Boston Society, and the still farther progress they intend to make on the subject of Tract publication and circulation.

This is all as it should be. Yet the friends of the New-York Society complain, and some of them were angry. '*Laissez nous faire* —let us alone—say they; why not pursue your own course without censuring ours? It is not generous, it is not courteous, it is not christian. It is belligerent, it shows a wrong spirit, &c.' The Boston Tract Society might reply, we owe it to the cause of freedom, of righteousness, of truth, to answer inquiries, to justify the step we have taken, to point out the errors and guilt even of those from whom we have separated. While we hate the sin and yet love the sinner, while we speak the truth in fidelity and kindness, while our object is not to break down but to build up, while we assert not only, but demonstrate, that others are in the wrong, and prove that our course is a better one, we are justified by the law of courtesy and the precepts of Christianity in pointing out, on fit occasions, the delinquencies of another kindred Society.

The apostolic interrogation comes in here with peculiar aptness and force, "Am I your enemy because I tell you the truth?" In justifying, therefore, the friends of the Boston Society in all temperate and truthful animadversions on the course pursued by the New-York Tract Society, we would remind these brethren that they are pursuing a course they have condemned in us with reference to what we have been called to state respecting the complicity of other missionary societies with American slavery. We have spoken the truth—at least aimed to do it—and have uttered it in the fear of the Lord, with no conscious unkindness or want of charity toward those who, like the New-York Tract Society, have been involved in error or guilt, and who will not wash their hands in innocency of "our country's sin." Though it has been an unpleasant task, we rejoice to know that it has been attended with beneficial results. It is true that all the results hoped for have not as yet been realized, but we are hopeful, and believe that God will so open the way that all His true friends will yet see eye to eye with respect to the obstructions to the world's conversion, and be persuaded that in proportion as they adopt and pursue measures in full accordance with the injunctions of the Bible, their efforts for the conversion of men will be crowned with success.

Children's Department.

AN OLD MAN'S STORY.

The subject of the following story is now an old man. He has been for many years connected with the Mendi Mission, and is universally respected and beloved. He related to me, not long since, the simple story of his life, and it interested me so much, I concluded to take it down from his own lips, and transcribe it for the little readers of the "Missionary."

He told it in broken English, and with a good deal of enthusiasm, and I noticed when he spoke of "home," his eyes moistened with tears, and especially, when at the close, he told me about finding the Lord in Sierra Leone, his emotion almost overcome him, and we wept together

A great many, many moons ago, I was a little boy at home, in my own country. My parents had twelve children, and I was the youngest. My mother dearly loved me, and I was happy.

One day—I well remember it—my big brother came, and said I must go with him to the place where he lived. It was many miles away, and I parted from my mother, and home, with a sad heart. He carried me most of the way, and we reached his place in safety. He had a little son about my own age, and we soon became friends. With him I enjoyed myself very much, so that I soon became quite happy and contented in my new home.

When I had been there about a month, I went out with my little friend into the farm, which was some distance from the town. We amused ourselves for some time, in rambling through the farm, and in the "bush." I looked up and saw a strange man coming to us. I was afraid, and lifted up my voice, and *called, called, called*, for help, but no help came. The man as soon as he heard me call, ran to me and caught me, saying, "Your father sent me here. He said I must tak you to my farm." I knew it was false, but

I could not resist, so I was obliged to go with him. He took me up on his back and went along through a strange path, until the sun went down. My heart pained me "plenty" that day. I cried, and cried, and thought of my mother, and wished I could get away to my own home; I did not know where the strange man was taking me. Late in the evening we came to a town, and having got something to eat, I was started off again, without having any time to rest, although I was so very tired. The man sold me to a company of "slave traders," to pay his debts, but I did not know it at that time.

I was hurried off by my new master the same night—with others—for the coast; I did not know where I was going, nor what they were going to do with me; and often I wondered what I had done, to be torn away from my country and friends, perhaps never to see them again. We travelled many long miles, over mountains, through valleys, and across rivers, sleeping by day, and travelling by night. How tedious that journey seemed to me! Hungry and faint I often was, for they hurried me forward for fear they should lose their "prize." After travelling nearly two weeks, we reached the Gallinas. This was the place where we were to stop.

At first, I was sold to a white man, and lived with him a little while, but he soon sold me to king Peter, the chief of the Gallinas. When king Peter bought me, he sent me as a present to his headwife, (for he had some two hundred wives,) who lived in his own town, about ten miles back in the country. Here the Lord was good to me, for he raised up a friend to me, in one of my master's wives; who made me somewhat contented with my lot. Here I first realized that I was a *slave*: for I had no sooner arrived and been shown to my mistress, when this woman came in, (she was from my own country,) and spoke to me in my own language, and told me that I had been "thieved." She said moreover, that she was sorry for me, and bade me keep up my heart, for she would be my friend. She was very kind to me, and after a while I came to regard her almost as my mother. When I had been there about a month, my mistress, seeing the kindness of this woman to me, and my attachment for her, complained of it to king Peter, and desired him to remove me. To appease the jealousy of his wife, he was compelled to submit; so I was sold to his son—a large slave trader—and sent to his "factory" near the sea shore. I became his errand boy, and soon gained his favor.

This king Peter's son had a cook, a Krooman, who was very kind to me. About three months after I went there, he went one day to the master for his pay. His mother was sick and he wished to be paid off, so that he might go and see her immediately. His master refused to pay him saying, "Jack, your quarter lacks two weeks, and unless you stay your full time, I shall not pay you." "Well," says the Krooman, "I am going *to go*, without any money." I overheard the conversation. When we got together in the kitchen, he said, "Did you hear what master says?" I answered, "Yes." "Well," said he, "go bring twelve small stones to me." I went and brought the stones, and when he had counted them, he said, "Take these stones and keep them. Put them in some secret place; tell no one, not even your master, that you have them. They represent twelve days. Every morning when you get up, throw *one* away, and when you have thrown all away but one, lift up your eyes and look on the big water (the ocean) and you will see something." I promised that I would, but did not understand the mystery. In the evening when it was very dark, he asked me to help him in taking his things to the canoe. I did so. We carried his rice, and plantains and other things silently to the beach, and put them in the canoe; he then repeated his charge concerning the stones, bade me good bye and shoved off in the darkness. Next morning, people were asking about the Krooman, but no one could tell where he had gone. Every morning I kept my promise, and threw away a stone; wondering at the same time in my own mind what it all could mean, and half hoping that something might come out of it, which would restore me to my friends.

Early on the eleventh morning, I threw away the last stone but one; then opened wide the shutters in the house, and looked out on the big water, to see what I could behold. I looked, and looked, and at last I saw something, not larger than a man's hand, and it seemed to be painted on the sky, near the water. I continued to look

until it grew large, and it was not long before I knew it was a great, big ship with guns—"a man-of-war." I went to my master and awoke him, and told him to look. He got up, got his "spy-glass," and looked a long, long time, and then suddenly turning to me said, "Go, call the head-war-man immediately." When he came, my master said, "Look yonder, that a is man-of-war from Sierra Leone." They consulted for the defence of the place, and resolved to bring all the big guns down and put them in a position to command the landing place. They did so. Very soon the man-of-war came near, stopped a little while as if to survey the town, and then came and anchored opposite. I went down and sat on the beach, to see what would be done. It was not long before a boat came on shore, and a sailor handed me a letter for my master. I gave it to him, and he looked at it a long, long time, then threw it away, and wrote a short answer and sent me back with it to the sailor. As they were about leaving in the boat, for the vessel, a shot was fired, which wounded the sailor; but they did not mind it; neither did they return it. In half an hour, another letter came, which I also carried to my master, and when he opened it, the tears streamed down his cheeks. He wrote a rough word, and sent it immediately back to the captain. At the time, he had two large "barracoons" filled with slaves; they were ready for shipping, and he was daily expecting his customers to carry them away. It was the prospect of losing these that made him weep!

When the second letter reached the vessel, she heaved anchor and turned broadside to the town. Soon a big ball came whizzing through the air, and struck the trader's house. I almost died with fear. I took the keys, (a large bunch,) and running down near the beach, I sat down, expecting every moment would be my last. The people on the shore returned the fire, but their balls did not reach the vessel. In a few minutes, the trader's house had no roof. When my master saw that his house was destroyed, and that they were about to demolish the "barracoons," and liberate the slaves, he ordered the light boat ready, jumped into it, and made the best of his way up the river to his father. I was told that when he reached his father's town, and told him what the English had done, king Peter replied, 'The English are poor. They have taken but one button from my trowsers," (meaning that they had done him but little harm, for he could soon repair the loss.)

In a little while, the slave barracoons were broken into by the cannon balls; the firing then ceasing for a time, all the slaves escaped and fled to the "bush." The work of destruction went on until all the houses in the town were destroyed. Then the soldiers got into their boats, and came on shore. I trembled with fear, but I remember well, an officer coming up to me, as I sat on the beach, and patting me on the shoulder, said, "Fear not, you are safe." He sent all around for the slaves, where they had secreted themselves, and gathered them together on the sand beach, and then, through the Krooman, (who had so mysteriously left eleven days before, and who had now returned with the man-of-war) told them that they were FREE. Oh! the joy of that moment! The poor slaves cried for joy, and were ready to kiss the feet of their deliverers. For several days they did nothing but sing and rejoice. A great feast was provided for them all, and the cattle of the slave-trader were killed for this feast. Owing to the large number of slaves, it was impossible for one vessel to take them all to Sierra Leone; so the soldiers remained on shore to protect the slaves, and the man-of-war went "outside," to capture the expected "slave-vessels," in order to have ships to take us all to Sierra Leone. Soon she returned with several vessels, a part of them prizes, and the work of shipping us for Freetown begun. The boys were put in one, the girls in another, the grown men in the third, and so the different vessels were loaded, and through God's good providence, we all arrived safe in Freetown.

I was apprenticed in Regent's town, and that place became my home. There I sat under the ministry of the venerable Mr. Johnson. There, above all, I became acquainted with the true religion, and as I trust, gave my heart to the blessed Saviour. Since then, I have been endeavoring to serve God, and recommend the Gospel to my fellow men. I am now old, my eye is dim, and my strength begins to fail; but I have a hope in Jesus, and I feel that I am going

home. I would love to go to my people and tell them of the love of Jesus, but as I cannot I hope others will carry to them the message of redeeming love. *My* bones will soon be in the grave, and my spirit, I trust, with God; but the day of poor Africa's redemption will surely come.

If the above simple, truthful narrative, shall be the means of awakening an interest in any of the sons and daughters of America, for the welfare of poor Africa, if it enlighten any concerning the detestable character of the slave trade, if it gives a glimpse of what Christianity *can* do for the African, if by God's blessing it touches some young heart and leads but *one* to devote himself for the spiritual welfare of this injured continent; the story of good old Father ——— will not have been recited and transcribed in vain.

JOHN WHITE.

Extracts from Domestic Correspondence.

From a friend in Maine.

If our good friends would take the words of Christ, Mat. 28: 19, 20 (which I consider binding on every christian directly, or indirectly by prayer and furnishing means to send others better qualified) and keep them in mind as addressed to them, we might hope to see our cause go forward with an energy and power against the works of darkness in christian and heathen lands not heretofore witnessed. I wish that all who feel an interest in our cause would consider themselves special agents and helpers in our good work and pledge themselves to do what they can, to help the Missionary Association accomplish the great work in which it is engaged, in bringing a world now lying in wickedness to God. Glorious thought, a man a co-worker with God.

Would it not be well to make a special request to every anti-slavery minister and Sab. school superintendent, to bring the subject of our mission schools before their S. schools every month by addresses to the scholars? This would not only promote the cause of missions, but create a spirit of beneficence in our youth which I consider of vast importance.

I hope all our friends will timely heed your remarks in the May magazine respecting funds for present and future operations.

From Rev. Joel H. Linsley, D.D., Greenwich, Conn.

I enclose the collection for the American Missionary Association in my congregation. Your Association is doing a good work. Go ahead, and may God be with you.

CORRECTION. — West Brookfield. B F. Keyes, deceased, in acknowledgments last month, should read THOMAS KEYES, deceased.

RECEIPTS

FROM MAY 1st TO MAY 31st, INCLUSIVE.

MAINE.

Augusta. "A Friend" for *Mendi M*, 5 00

Bangor. First Cong Ch. and Soc. 25.02, Nathan Hadlock and Wife 10, Timothy Crosby 2, S. D. Thurston 1, cash 18c, by James Allen: Mrs. Benj. Bourne 1, by Stephen Sewall, 39 20

Biddeford Second Cong. Ch Coll by Rev. C. Packard 15 00

Bloomfield Dea. Wells 20, Mrs. M. M Walker 1 21 00

Brewer. First Cong. Ch. and Soc., by James Allen 1 55

Ritchfield Corner. "D. T." 1 00

Orono. Cong Ch. by J. A. 25

Windham. W. F. Hall and others, by Dr. C G. Parsons 5 00

Winthrop. Cong Ch. 8.13, Others 87c, by Stephen Sewall 9 00

NEW HAMPSHIRE.

Derry. Mrs. D. J. Danielson 8.75 and 50c for *Mag.*, Mrs. N. C. W. 50c for *Mag.*, Mrs. M. P. 25c, by E Danielson 10 00

Dover. Ladies' Anti-Slavery Soc. for *Rev. John G Fee, Kentucky M.*, by Mrs. Alta G. Walling-ford, 25 00

Fitzwilliam. Ebenezer Potter 4.50 and Mrs. P. W 50c for *Mag* 5 00

Hanover Center Dea. Amasa Sargent 2.50 and 50c for *Mag.*, by John Adams 3 00

Harrisville. Ch. Contribution, by Rev. Wm. G. Tuttle 8 25

Lancaster. Mrs R T T R, Mrs. S. H., Mrs. J. B, Mrs. J. B P, Mrs. B C. and Mrs. M. W. H 50c ea for *Mag.* by J S. Clark 3 00

Lempster. First Cong Ch, by Alvah Smith 12 50

Portsmouth. Rev Thomas Holmes 1.50 for *Mendi M* and 50c for *Mag.* 2 00

Rindge. David Wood 3, John E Wood and Salmon Allen 2 ea. 7 00

VERMONT.

Bellows Falls. William C Sabine 1 00

Brattleborough Fanny B Frost, by H. Burnap 2 00

Clarendon J C Spencer and Rev. M. G. Grosvenor 5 ea, S W Grosvenor 2, M. A. Willson 75c and 50c for *Mag*, A. Smith 75c. and 50c. for *Mag*, Mon Con Coll 1.60, M. A. Spencer, P. Spencer J Fuller and J. N. Pierce 1 ea., Others 9 90, to const REV. MOSES G. GROSVENOR L M. 30 00

Chester Joseph Fisher 1, David H. Maxfield 50c and 50c for *Mag.*, O. P. C. 50c for *Mag.*, by Asa Davis 2 50

Huntington. Dr. John Work 2 00

Lunenburgh Miron S Chandler to const. REV. WILLIAM SEWALL L. M. 30 00

Marshfield Dea A Boyles, by Mrs. H. C. Pitkin 1 00

Montpelier Mrs H. Y. Barnes for *Mendi* M 2 00

Rupert Dorothy Smith, by A. Johnson 2 00

St Albans Hon Lawrence Brainerd (of which 175 *for education in Africa*) 300 00

Salisbury Rev G W. Barrows and M. L. Severence 1 ea, by N Spencer 2 00

Townshend Hervey Burnap 5, Mary B. Burnap 2, Lyman Walker, H. P Holbrook, Henry Bailey, Wm R Shafter, Elijah Allen, Oliver Wilkerson, G. H. Gale and Stephen Rice 1 ea. Others 4 50 19 50

Union Village Lucius S Lord 1.50 and 50c for *Mag.* 2 00

Waltsfield. Col. 3 50, E. Richardson and R. Bucklin 1 ea., S. L. 50c for *Foreign* M, by Rev L. Prindle 6 00

MASSACHUSETTS.

Andover. Nathan B. Abbott 50c and 50c for *Mag.*, 1 00
Attleboro. Zeras B. Carpenter 10 00
Berkley. "A Friend" 10 00
Boston. Rev. Chas Cleveland 3, "W. J. G." 1 4 00
Brookline. Samuel A Robinson 60 to const. MRS. SOPHIA S. ROBINSON and MRS. JOHN TOLMAN L M's, Moses Withington 30 to const. MRS HARRIET S. WITHINGTON L. M. Miss Elizabeth Pierce 3, 93 00
Cambridgeport. Mrs. Lucy Gillmore to const. MRS. SUSAN F. SHEDD L. M., by J. W. Alden 30 00
Chesterfield. Rev. John E. Cory 2 00
Chicopee. L. A. Moody 2 00
Danvers Center. Otis Mudge 10, Zeph. Pope 5, John Smith, Elijah Hutchinson, Geo. B. Martin, H Woodbury, Dan'l Tapley, & Ed Hutchinson 2 ea., Aug. Mudge, B. Hutchinson, and John Roberts 1 ea., Others 10, 40 00
Dorchester. MRS. BETSEY C. HANCOCK 30 to const. herself L. M., Mrs. McElroy 1, 31 00
Falmouth. Miss Lucy Lawrence for *Foreign* M. 5 00
Framingham. MRS. SALLY N BREWER 30 to const. herself L. M., Mrs. Eliza Rice 1, by Geo. Nourse 31 00
Franklin. Legacy of Asa Partridge, deceased, by Elisha Richardson, Executor, 300 00
Georgetown. Friends (of which 30 to const. JOHN A. LOVERING L. M.) by Samuel Plumer 54 75
Gill. Rev. A. Stowell 1 00
Hinson. Joshua Perry 5 00
Harwich Port. Pilgrim Ch., by B. W. Eldredge, Treas. 13 50
Hatfield. Cong. Ch. and Soc., by John A. Billings, Treas. 106 00
Jamaica Plain. Mrs. Ann Miller 5 00
Lynn. Dea. Wm. Boynton 2 00
Northampton. "A Friend" 50 00
Pittsfield. Second Cong. Ch., by Rev. Mr. Harrison, 3 00
Rockport. John Parsons 3, Sol. S. Pool 1, by Benj. Giles, 4 00
Sandisfield. Joel Wilcox for *Mendi* M. 20 00
So. Boston. Wm. B. Dodge 100, Chas. Houghton and Lloyd Briggs 5 ea., R. C. Mayo 3, Mrs M. A. Hale 2, Dexter Baldwin 1, by Asimonds 116 00
So. Egremont. Cong Ch. by Pliny Karner, Treas. 11 00
So. Weymouth. N. Shaw, B. F. White and J Vinson 1 ea., Others 1, by Eliza F. Loud 4 00
Stockbridge. Miss Emilia F. Brewer for *Mendi* M. 2 00
Stoneham. Phebe L. Rowe and "A Friend" 3 ea., James Steele and Philenia Stevens 2 ea., J. H. Gould, L. Bryant, Jos. Buck, J P. Gould, S. C Fowler, S. Dean, Jno. Steele, Caleb Wiley J. K. Brown and Mary Fuller 1 ea., Others 10, to const. JOSEPH BUCK L. M. 30 00
Stoughton. Mrs. Uriah Capen to const. NATHANIEL MORTON L. M. 30 00
Taunton. Winslow Ch. Coll. by P. W. Dean 16 00
Ware. Miss C. Sawtelle 2 00
West Barnstable. Mrs. M. B Burgess and others 1 00
West Northfield. "A Friend" 5 00
Weymouth. "A Friend" 10 00
Woburn. Individuals, by Mrs. Mary C. Eager 40 00
Worcester. Union Soc. Mon. Coll's 60 to const. JOHN CLAFLIN and CALVIN W. ANGIER L. M's, by W. G. Maynard, John E. Phelps 5, 65 00

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Bethlehem. R. C. Armstrong 5, Mrs. Humphrey 1, by Judah Baldwin, 6 00
Colebrook Center. Osborn Stillman 1.50 and 50c for *Mag.* 2 00
Guilford. Julia Evarts for *Home* M. 5 00
Hampton. Mrs. C. F. Cleveland 10, Hon. C. F. Cleveland and Dr. D. Hughes 5 ea., Lester Holt 2, Geo. Eastman 1.50, Royal Copeland, Mrs. M. Litchfield, Mrs. Clara Durkee and Mrs S. M. Bowers 1 ea., Others 1.50, 29 00
Hartford. William L Collins for *Home* M 10 00
Lyme. Jonathan Hall for *Kansas* M. 5 00
Middletown. Mary A. Baldwin 5, J G Baldwin Mrs. Baldwin and Harriet R. Baldwin 3 each, James G Baldwin 1 and L. E. B 50c for *Mendi* M., Geo Garrison 50c. for *Mendi* M. and 50c. for *Canada* M. 16 50
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West Haven. A. Painter 1 for *Mag.*, Miss A. Umberfield 1, 2 00
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West Meriden (Hanover). Dea. Webb and others, by H. H Brooks 4 00
Woodbury. Judah Baldwin 79 00

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Berkshire. "X. Y." for *Foreign* M 5 00
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IOWA.

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CONNECTICUT.

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New Britain. B N. C. 25
Newington. Rev. W. P. A, Mrs. R C. O., Mrs. R. W. and Mrs. M. E. B. 50c ea. for *Mag*, Rev. F. G. 25c. 2 25

Total, $5.236 30

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